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Gen. xxiv: 62, “בָּא מִכּוֹא” (“he came from going”) is changed to “בָּא בְּמִדְבָּר” (“he came through the desert”), which is the reading of the LXX. Gen. ix: 5 inserts יְהִי before יְהִי. Gen. xli: 16 adds a negative so as to make the rendering, “God will not give.” (4) Corrections from parallel passages; cf. Gen. i: 15 and i: 17, xi: 8 and xi: 4. It has been pointed out that the Samaritan Pentateuch invariably writes the name of Moses’ father-in-law, *Jethro*, when other forms are used in the Hebrew text. (5) Interpolations. Ex. vii: 14–19 repeats vv. 16, 17, 18. Ex. xx: 17 repeats from Deut. xxvii: 2–8. (6) Changes in regard to matters that seemed improbable or were to the Samaritans offensive, cf. Ex. xii: 40; Gen. ii: 2. (7) Hebrew idioms adapted to the Samaritan. (8) Conformity to the theology and religious preferences of the Samaritans. A striking illustration of this is where this text places singular verbs and adjectives to qualify *Elohim*, when the Hebrew always employs plural words, cf. Gen. xxxi: 53, xxxv: 7; Ex. xxii: 9. Anthropomorphisms are also carefully avoided, cf. Ex. xv: 3; Gen. xlxi: 7.

It is the opinion of a distinguished linguist that in two passages only does the Sam. Pent. seem to offer a better reading than the Hebrew. The first is, in Gen. iv: 8, where it reads, “And Cain said, Let us go into the field;” the second, Gen. xxii: 13, רַחֲנָן instead of רַחֲנָן, ‘a ram’ instead of ‘a ram behind.’

We conclude this paper with a brief statement of the

III. RELATION BETWEEN THE SAMARITAN, SEPTUAGINT AND HEBREW.

(We are indebted for the summary that is here given to an eminent Oriental scholar of an Eastern University:)

In over 2000 places the Samaritan agrees with the LXX against the Hebrew.

In about 2000 places the Samaritan agrees with the Hebrew against the LXX.

In 19 places the Hebrew, Samaritan and New Testament agree.

In 3 places the LXX, Samaritan and New Testament agree.

For a more elaborate study of this whole question of the Samaritan Pentateuch, better authorities can not be recommended than Gesenius, ‘*De Sam. Pent. Origine*'; Hengstenberg, ‘*Authenticity of the Pentateuch*'; David-son’s ‘*Biblical Criticism*.’

“THE permanent, original, organic structure of the (Hebrew) language, its sublimity, its pathos, its simplicity, strength, conciseness, its searching, penetrating introversions, its expressions as earthquakes, its figurative power, its fitness at once for rural, peaceful and terrific imagery, the dew and the deluge, the soft descending showers, and the great rain of God’s strength, its nervous compactness, and, at the same time, capacity of exuberant, gorgeous, fiery and seraphic eloquence, its proverbial and parabolic terseness, and intense concentration of thought and feeling, its equal facility for the highest possible grandeur and sweetest and most artless simplicity, whether of poetry or prose, its lightning flashes, points and diamonds, its creative spirituality, its watch-words of eternity and infinitude, all made it the hiding of God’s power, a Shechinah of God’s presence, the means of fulfilling God’s predictions of the people that should dwell alone, and not be reckoned among the nations.”—Cheever.

HARDENING PHARAOH’S HEART.

BY

MARTYN SUMMERBELL,

Prof. in Stamfordville Christian Institute, N. Y.

Little difficulty would be experienced in rightly weighing the character of the Pharaoh of the Exodus, had the Scriptural history simply narrated the succession of events, leaving the reader to picture for himself the motives for the inert and vacillating royal policy. A great monarch’s reluctance to manumit in a body an extensive population of unpaid laborers, especially under dictation; his momentary prostration while smarting from the infliction of terrible judgments, and his speedy recovery when the immediate terror was overpast would have accounted for his course, with no need of search for remoter influences. And, in regard to Menptah, now generally accepted as the Pharaoh in question, the considerations mentioned would possess great force. Already an old man when the full power devolved upon him; too superstitious to do battle with the Shepherds, when they menaced the existence of his kingdom; inflated with a sense of his dignities, but unable to maintain them with the courage and fixed purpose of his renowned father Raamses II; glorying in the splendor of his war chariots, and yet grieving day by day at the growing independence of tributary nations, he seemed fitted by bent of mind and disposition to pursue such a career as that outlined in the Biblical story.

But lest the narrative of Scripture should be too simple it is complicated by allusions to a remoter cause for Pharaoh’s obduracy. Repeatedly the statement occurs that the Lord hardened Pharaoh’s heart. In this manner a question has been raised as to the completeness of Pharaoh’s responsibility, which, discussed from purely theological or metaphysical aspects, has occasioned much debate, seasoned with vituperations and reprimandations, so that this Pharaoh, hundreds of centuries after his body was embalmed* and entombed with the gorgeous rites of his nation, may be credited with still causing confusion and thick darkness.

In all such matters the final appeal lies to the Scriptures; for which reason it may prove of interest to approach them directly and inquire their teaching regarding Pharaoh’s heart. In this investigation, however, it will prove of decided gain to freely accept as a fact, what is so clearly and unassailably set forth, that the Lord gave a pledge to harden Pharaoh’s heart, and also that, in some manner, the pledge was redeemed.

This hardening of Pharaoh’s heart is mentioned in Exodus in nineteen several passages; in which the uniform word “harden” represents three distinct Hebrew roots. The relation of these nineteen subjects and predicates may possibly be more clearly understood by grouping them in tabular form as follows:

* This Menptah died in bed. The popular belief that he perished when his command was destroyed in the sea, lacks the support of Scripture.

Collection of Passages Regarding Pharaoh's Heart.

No.	Text.	Root of Predicate	Species.	Subject.	Character	Occasion.
1	4:21	חִזְקָה	Piel	I (the Lord)	Promise	Call of Moses.
2	7:3	קָשָׁה	Kal	I (the Lord)	Promise	Sending of Moses.
3	7:13	חִזְקָה	Kal	Heart	Fact	After the miracle of the Serpents.
4	7:14	כָּבֵד	Adj.	Heart	Fact	After the Miracle of the Serpents.
5	7:22	חִזְקָה	Kal	Heart	Fact	After First Plague.
6	8:15	כָּבֵד	Kal	He (Pharaoh)	Fact	After Second Plague.
7	8:19	חִזְקָה	Kal	Heart	Fact	After Third Plague.
8	8:32	כָּבֵד	Kal	Pharaoh	Fact	After Fourth Plague.
9	9:7	כָּבֵד	Kal	Heart	Fact	After Fifth Plague.
10	9:12	חִזְקָה	Piel	The Lord	Fact	After Sixth Plague.
11	9:34	כָּבֵד	Kal	Pharaoh	Fact	After Seventh Plague.
12	9:32	חִזְקָה	Kal	Heart	Fact	" " "
13	10:1	כָּבֵד	Hiphil	I (the Lord)	Fact	" " "
14	10:20	חִזְקָה	Piel	The Lord	Fact	After Eighth Plague.
15	10:27	חִזְקָה	Piel	The Lord	Fact	After Ninth Plague.
16	11:10	חִזְקָה	Piel	The Lord	Fact	"All these wonders" Ex. 11:10.
17	14:4	חִזְקָה	Piel	I (the Lord)	Promise	"Pharaoh will see they are entangled" 14:7.
18	14:8	חִזְקָה	Piel	The Lord	Fact	"Six hundred chosen chariots" 14:7.
19	14:17	חִזְקָה	Piel	The Lord	Promise	Israel environed by land and sea.

Consideration of the origin of actions, prospective or accomplished, as here given, displays that, of the nineteen, ten are attributed to the Lord, six are stated impersonally, and three times Pharaoh is declared to have hardened his own heart. Also, the statement of Pharaoh's action is curiously linked with other actions. Thus three statements follow the record of the Seventh Plague, and apparently with allusion to one event, in which all three subjects enter. In Ex. ix: 34, Pharaoh is said to have "hardened his heart." In the next verse (35) the simple fact is given that his "heart was hardened." Also in Ex. x: 1, still touching the one event, the Lord speaks, saying, "I have hardened his heart." This coincidence of actors suggests concurrence of action. If God hardened Pharaoh's heart once when he hardened it himself, why, in the other cases where God is said to act, should not Pharaoh be responsibly associated?

But the table is significant in another way, showing that of these nineteen passages four are pledges of future action, and fifteen are statements of an accomplished fact. In these accomplished actions six times the statement is intransitive, six times the Lord is declared the actor, and three times Pharaoh is said to have acted.

Of the fifteen statements of fact all uniformly are associated with some favorable change in Pharaoh's situation. His magicians have apparently wrought wonders, or the fierce judgment has been stayed, or he gazes hopefully on his "six hundred chosen chariots." Of the four promises, two, with which the history opens, are separated from the train of events and so do not bear upon the argument; but in the remaining two, though the Lord declares He will harden Pharaoh's heart, we remark the assignment of occasion for Pharaoh's change. In the first case Pharaoh will see that "they are entangled," (xiv: 3) and in the last

he will believe that Israel is hemmed in by the sea (xiv: 17). The connection of these facts and promises with the changes in Pharaoh's situation explains readily his renewed confidence, and points out the means employed by Providence for hardening his heart. Bowing under overwhelming judgment he quails and yields. Then the plague is removed. With the brighter atmosphere his spirit rises. And the Lord, who has sent him sunshine in place of shadow, and so encourages his heart, in this manner contributes to his hardness.

The three words in the original, which are rendered regularly by the single form "harden," deserve some mention. They are **חִזְקָה** to make hard, **חִזְקָה** to make strong and **כָּבֵד** to make heavy. With **קָשָׁה** is implied the idea of obstinacy, with **חִזְקָה** the thought of strength and encouragement, and with **כָּבֵד** the thought of despondency and sullenness.

The distribution of these three roots in the nineteen passages may be supposed to possess significance.

In the ten where the Lord is represented as acting **קָשָׁה** occurs once in the Kal, **כָּבֵד** once in the Hiphil, and **חִזְקָה** eight times, always in the Piel.

In the six passages where the action is mentioned intransitively, **כָּבֵד** is used once in the Kal and once as an adjective; while **חִזְקָה** occurs the remaining four times in the Kal.

In the three, however, where Pharaoh is mentioned as hardening his own heart, **כָּבֵד** is used, each time in the Kal.

From such employment of the root-forms, the sullen stubbornness of Pharaoh appears attributable to himself directly, while in the expressions referring to God's action the main thought appears to be of encouragement and emboldenment. How this agrees with Pharaoh's renewed confidence following each release from judgment is obvious.

The conclusions to be drawn from all of which may, perhaps, follow this train :

1. As seen in Egyptian History, Menptah, the senile and obstinate Pharaoh, appears the man to play a weak and vacillating part in a critical time.

2. That God, designing to work mightily, pre-determined to harden Pharaoh's heart, and that this design was carried into effect.

3. That the result was accomplished, not so much by an irresistible pressure of Divine Will upon Pharaoh's mind, of which there is no mention, as by the employment of wonders and signs, which, acting upon a better heart, would have wrought obedience and submission, but with the haughty spirit of Pharaoh, produced boldness and hardness of heart.

4. That in the hardening of his heart the responsibility rests upon the king. But for his own sullen obstinacy his calamities might have softened him, his reliefs have conquered him. But his stubbornness impelled him to extremities, and so, though God gave the occasion, Pharaoh himself was responsible for the fact.

5. And, finally, that no charge can be laid to the Almighty. As Dr. Hodge wisely says, (Theology, I. p. 154. Decrees) "Some things He purposes to do, others He decrees to permit to be done. He effects good, He permits evil. He is the author of the one, but not of the other."